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A  
S E R M O N

BEFORE

The Right Hon. the LORD MAYOR,

AND THE

GOVERNOURS OF THE SEVERAL HOSPITALS,

AT THE

P A R I S H - C H U R C H

OF

ST. BRIDGET, LONDON,

ON

WEDNESDAY IN EASTER-WEEK, MDCCLXXX.

BY

EAST APTHORP, D. D.

Rector of *St. Mary-le-Bow*.

HIERONYMUS, *Epitaphio* FABIOLÆ.

Prima omnium NOΞOKOMĒION instituit, in quo ægrotantes  
colligret de plateis, et consumpta languoribus atque inedia  
miserorum membra foveret.

L O N D O N.

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MDCCLXXXI.

KENNETT, Mayor.

Tuesday, the 11th Day of April,  
1780, and in the twentieth Year  
of the Reign of King GEORGE  
the Third, of Great Britain, &c.

IT is Ordered, That the Thanks of this Court be given  
to the Reverend Dr. APTHORP, for his Sermon  
preached before this Court and the Governors of the several  
Hospitals of this City, at the Parish-Church of *St. Bridget*,  
on *Wednesday* in Easter-Week last; and that he be desired to  
print the same.

R I X.



## S E R M O N I.

ST. MATTHEW, XXV. 40.

AND THE KING SHALL ANSWER, AND SAY UNTO THEM;  
 VERILY I SAY UNTO YOU, INASMUCH AS YE HAVE  
 DONE IT UNTO ONE OF THE LEAST OF THESE MY  
 BRETHREN, YE HAVE DONE IT UNTO ME.

I AM led to discourse on these memorable words of our  
 blessed Saviour on the present occasion, because the words  
 themselves, strongly and pathetically urged at the Court  
 of King EDWARD VI. by that great ornament of our Re-  
 formation Bishop RIDLEY, had a powerful influence in the  
 original institution of these Royal Charities. That great and  
 eloquent Prelate thus expresses himself in his application to the  
 Secretary CECYL, in *May*, MDLII. 'I must be a suitor in  
 ' our master Christ's cause; I beseech you be good unto HIM:  
 ' Alas! HE hath lien too long abroad in the streets of *London*,  
 ' without lodging; hungry, naked, and cold.'

The same Bishop, in a letter to two Lords Mayors of *London*, who had distinguished themselves by an early patronage of these institutions, urges this powerful argument, the final retribution of Christ to the good works of his faithful disciples; impressing, in times when such a sentiment was felt in all its force, this animating hope of all that love and look for Christ's final benediction: 'Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world; for I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me.'

The same excellent Prelate, preaching before the King at *Westminster*, so warmly and affectingly recommended these good works, that the religious young King, supposing the address to be personal to himself, in conference with the Bishop, desired his advice and counsel to second his Royal purpose and readiness in behalf of the poor and destitute. The result of this conference was the establishment of the charitable corporation of *Christ-Church* for poor children; of *St. Bartholomew's* and *St. Thomas's* in *Southwark* for maimed and diseased; and the grant of the decayed palace of *Bridewell* for the correction of the idle, and employment of the vagrant poor.

Bishop BURNET, in his History of the Reformation, 1553, gives a brief but exact relation of the proceedings in this great business. 'The King writ by Bishop RIDLEY to the Lord Mayor and Court of Aldermen, to consult speedily how the poor should be relieved. They considered there were three sorts of poor; such as were so by natural infirmity or folly,

as



' as impotent persons and madmen or ideots ; such as were so  
 ' by accident, as sick or maimed persons ; and such as by their  
 ' idleness did cast themselves into poverty. So the King ordered  
 ' the *Gray-Friars* Church, with the revenues belonging to it,  
 ' to be a house for orphans ; *St. Bartholomew's*, to be an hos-  
 ' pital ; and gave his own house of *Bridewell* to be a place of  
 ' correction and work for such as were wilfully idle. He also  
 ' confirmed and enlarged the grant for the hospital of *St. Tho-*  
 ' *mas*, which he had recently erected and endowed. When he  
 ' had set his hand to these foundations, the 26th of *June*,  
 ' MDLIII. he thanked God, that had prolonged his life till  
 ' he had finished that design. Thus, he was the first Founder  
 ' of those houses, which by many great additions since that time,  
 ' have risen to be among the noblest in *Europe*.'

Thus far Bishop BURNET, whose clear and exact narration  
 I have adduced as suitable to the design of this solemnity—the  
 honourable memory of signal Benefactors ; and the glorious ef-  
 fects of the recent Reformation in the Church of *England* :  
 one of whose noblest Martyrs projected that design, which was  
 executed by that religious King who first gave a legal and com-  
 plete Establishment to the Protestant Church in this nation.

Hospitals for the poor and calamitous are a peculiar distinc-  
 tion of Christianity : no other Polity or Religion have before  
 provided in this way for the relief of human misery. What  
 most resembled these Institutions, were the *Valetudinaria*, or  
 wards for the Sick, in the Roman camps and armies ; but this  
 was rather a part of the military discipline, than an office of  
 humanity ; though the greatest and best commanders, a *Germa-*  
*nicus*, a *Trajan*, an *Adrian*, a *Severus*, distinguished themselves

by their care and love for their soldiers : great examples to the present times ! worthy the imitation of all whom the Divine Providence hath placed in the command of fleets and armies ! It would shock all our feelings to dwell on the unnatural and uncompassionate spirit of the *Pagan* world, in exposing infants, and abandoning slaves and captives when rendered useless by age or sickness. The Emperor JULIAN had no better way to support the expiring cause of Gentilism, than by exciting an emulation of the Christian Charities. He speaks generously, though not without ostentation, of his own bounty. ‘ Who, ‘ says he, was ever the poorer for his liberalities ? I, who have ‘ spent large sums on the poor, have always received an ample ‘ interest for my money. We ought to do good to all men, ‘ but most to the worthy. The necessities of the poor should ‘ first be relieved ; but we should give food and raiment even to ‘ our enemies, regarding our common nature, not their ill desert.’ These noble maxims that Apostate had learned in the School of Christ ; and in a letter to *Arfacius*, one of his chief Priests, he exhorts him to reform Paganism by imitating the Christians, who provided not only for their own poor, but even for those of the Heathens.

In the ancient Church, one fourth part of the ecclesiastical revenue was appropriated for the maintenance of the poor, of whom about 1500 were provided for at *Rome*, in the second century ; and in the fourth century, about 3000 were maintained in the Church of *Antioch*.

St. BASIL, the most accomplished of the Christian Fathers, endowed a noble hospital at his episcopal See of *Cæsarea*, for  
the

the sick, the lame, and the helpless, whom he often visited and attended in person.

When, among other anti-christian corruptions, the monastic life prevailed in the Church, the best recommendation of the Religious Houses, especially in this kingdom, was their hospitality and provision for the poor. It must be confessed, that the monastic charities were very noble and extensive, though often misapplied. It is recorded of WHITING, the magnificent abbot of *Glastonbury*, who was executed under King HENRY VIII. in 1539, that he practised hospitality towards all travellers, insomuch that he sometimes entertained 500 horsemen. On *Wednesdays* and *Fridays*, he distributed bountiful and fixed alms on the poor, resorting from all the villages round about. And this was the custom of most other monasteries and richer abbeys in *England*.\*

But by a fatality inseparable from those lazy seminaries, instead of relieving they encouraged poverty and sloth, and filled the nation with those sturdy beggars, or abbey-lubbers, as they were called, who made it their sole occupation, to roam from one religious house to another, eating the bread of idleness. Yet it was the most plausible plea in behalf of those institutions, when they were dissolved by King HENRY VIII. that they had liberally afforded relief and hospitality to the wants and distresses of the poor; nor would this plea have been easily set aside, had not the monasteries been succeeded by these nobler

\* The Abbots of *Glastonbury* and *Reading* were men of great power and wealth; the one was rated at 3508l. and the other at 2116l. — BURNET. H. R. i. 239. The revenue of 645 suppressed monasteries was computed to amount to above 1,500,000l. *per annum*. — RICHARD, p. 291.



and more judicious establishments, and by a parochial provision for the poor; both which took their rise from the genius of Protestantism, and the benévolent principles of our Reformed Christianity.

The Protestant Reformation was founded on the principles of liberty and humanity, in opposition to the intolerance and persecutions, which for many ages characterized the Romish Church. The despotism of Popery sacrificed the rights of humanity to the domination of the Clergy; and all the relief then given to misery and sickness, was through the hands of great churchmen, who thus kept up an exclusive influence by their very liberalities. When this peculiarity was laid open, the genius of the English nation, prone to humanity, began to display it's influence among men of all descriptions; and all ranks of the Laity began to emulate that bounty, which they were scarce allowed to dispense, but through the hands of the Religious Orders. Thus, when a civil and religious constitution of unparalleled excellence arose out of the ruins of the Popish establishment, these wise and humane Foundations for the reception of the distressed first took their rise, and have advanced in their extent and utility on the same principles of freedom and humanity, from which they derive their origin. It would be a vain and superfluous attempt, to enlarge on the successive improvements of these ample provisions for the relief of indigence, the education of children, the comfort of distress and sickness both of body and mind: and a particular detail of their growing usefulness, and of the judicious application of their present funds, is most accurately stated in the following Report.

THE REPORT, *annexed to this Discourse, was here recited.*

In



In resuming the subject of this day's solemnity, there is an ample field of just panegyric, on the great ideas of the Royal Founders of these Charities; on the enlarged and christian philanthropy of those eminent Prelates, who either advised or promoted them; on the characteristic humanity of the *English* nation, which hath ever cherished these labours of love; on the magnificent liberalities of this opulent metropolis: but the time would fail me, should I attempt to enlarge on these noble and pleasing topics. I shall therefore limit myself, to express the great satisfaction which must be felt by every good mind, at the excellent conduct and prudent government of these foundations; and to recommend the chief extension and improvement of them, which at this time calls for the assistance of the liberal and compassionate.

Of all the calamities of human nature, that of Lunacy, or Insanity of Mind, has the strongest, the most affecting claim on our compassion. He, who went about doing good, and hath given us an example that we should follow his steps, peculiarly exerted his miraculous power in behalf of this class of distressed persons. 'JESUS went about all *Galilee*, in his divine employment of preaching the Gospel, and healing all manner of sickness; and his fame went throughout all *Syria*, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.' \*

\* MATTHEW IV. 23, 24.

Many

Many of those who are called possessed or dæmoniacs in the gospels, were indeed afflicted by devils; but their symptoms were generally those of raving Madness, or of a no less deplorable Melancholy. Such an one was the man with an unclean spirit, which when it had torn him and cried with a loud voice, came out of him at the command of JESUS. Such were the dæmoniacs of *Gadara*, out of whom he expelled the Legion; permitting them to possess the swine, in order to demonstrate to all ages, that it was a real possession, and not merely an illusion of the fancy, or a natural disease; though the symptoms described by St. MARK were such as occur in extraordinary cases of incurable insanity. Such was the *Syrophænician* woman's daughter; and the epileptic, whom he cured after his transfiguration; \* and many others, whose cases are not particularly recorded. It is observable in these instances, that our Lord vouchsafed his gracious presence to the unhappy sufferers, when their cases had baffled the art of medicine, and in the very highth and frenzy of the distemper. The Divine Physician restored them at once from the most confirmed and violent madness to the most composed reason; and the objects of his compassion seem to have enrolled themselves in the number of his disciples, and to have received a benefit to their souls far exceeding even their bodily cure. So divine an attestation has stamped the seal of Heaven on the Christian Religion; and this religion still verifies its pretensions, by a moral argument of great force with considerate minds, its eminent utility in preventing or alleviating the worst evils of human life. Lunacy, so great a disorder in the very seat of reason, cannot better be prevented or mitigated, than by that Religion, whose Morality

\* MARK I. 23—27. V. 2—20. VII. 26. IX. 14—29.

consists in Moderation, and all whose duties are a *reasonable service*. The moderation and serenity which *genuine Religion* introduces into the mind and heart of man is a powerful preventive of the derangement of reason; to which a *false* and fanatical Religion fatally contributes. But as this calamity is so often transmissible from parents to children, and is so complicated in its causes and effects; next to the prevention of the disorder, is its mitigation and cure. And when we consider the comparative merits of those noble charities, which are so glorious a distinction of this metropolis; if where all are excellent, there be room for preference, it must be acknowledged, that while the rest afford a temporary relief, retreat, or education to so many thousands, none is more beneficial, or more interesting to our common humanity, than that which prevents Lunacy from becoming a public spectacle, and a public danger; which delivers private families from scenes of terror and inexpressible grief; which places the diseased under the most skilful physicians, who avail themselves of all the resources of the healing art, and of the combined experience derived from innumerable cases: in fine, which hath been ever attended with a success, exceeding the most sanguine hopes. By the printed state of the several Hospitals, and by the Report this day read to you, it appears, that the noble and extensive improvements, and judicious designs of the present Governours, require an enlargement of their resources, in order to complete their worthy intentions for the public good, particularly that part of their plan in behalf of INCURABLE LUNATICS; 'the only necessary charity not amply provided 'for in this great and opulent city.' If on this subject my feeble suffrage could have any weight, it should be employed to turn



the current of the public bounty, at this time, into this particular channel: to enable the Governours to make a more ample provision in *Betblem* Hospital, ' by fitting up and furnishing ' additional apartments for a larger number of incurables, many ' of whom they are now compelled to discharge, in order to ' make room for other patients.'

It is a very great though a negative praise of all our public charities, that in so complicated transactions of so great amount, during more than two centuries, there does not appear to have been any important error or malversation in the conduct of so great a business; in which every thing has been uniformly managed by the several Directors on that apostolic maxim, ' avoiding this, that no man should blame them in the abundance that hath been administered by them; providing for ' honest things, not only in the sight of the Lord, but also in ' the sight of men.' But far beyond this merit, great as it is, these Royal Institutions have gone on from the beginning in a continued train of augmentation and improvement, and have become from year to year more salutary to individuals, more useful to the public, more honourable to our Religious Establishment, to the English name, and to the Protestant cause. The continuance and improvement of these old Foundations, of known and increasing utility, seem far preferable to the erecting of new and untried projects. The age we live in has shewn, on some occasions, a capricious and fantastic taste for new institutions; which, as yet undecided as to their utility, ought not to be put in competition with the Four great Establishments, which we at this season annually recommend to the esteem and wonted patronage of the public.

The

The order and exact regulation of these institutions, is a striking instance of political œconomy, and of the excellent effects of method, vigilance, and liberality of sentiment as well as bounty. The augmentation, which I have taken the liberty to recommend to the *present* favour of the public, would have a tendency to complete whatever may be deemed deficient in a plan of such magnitude, and which is ever growing with the occasions that solicit relief. The bounty of the public, I am sure, would be applied to the best advantage under the auspices of the present Lord Mayor, the worthy President of *Bridewell* and *Betblem* Hospitals, who, as the Guardian of the Foundations over which he presides, would chearfully exert his authority and influence in the advancement of this benevolent design, for the farther relief and reception of the most distressed of human beings, Incurable Lunatics.

But it is time to relieve you from topics, which have been discussed in the two preceding days by those whose judgment and information far exceeds that of one who is a novice to the great subject he is called upon to recommend; and who feels himself unequal to it in every respect, except only in his attachment to the welfare of this great City, to the cause of humanity, and to the furtherance of Christian Faith and Virtue. At a time when this great and warlike nation is arming to resist an unjust and powerful confederacy, we may humbly hope, that these Charities may prove eminently beneficial to the public, as well by supplying our fleets and armies with robust and well principled soldiers and mariners, as by supporting the interests of commerce and agriculture, which furnish the very nerves and sinews of war. But beyond this direct and imme-

diate benefit, resulting from the great numbers of youth trained to the defence and service of their country by a temperate, social, and religious education,—we may indulge the animating hope, that Heaven itself beholds with approbation the wisdom, the humanity, the religious spirit of these Royal Foundations; and will for their sake look down with a propitious eye on a people, who, amidst their innumerable deviations from the genius of the Gospel, still retain its characteristic Charity; who delight in works of mercy; who make it the object of their police and national character, to excel all the world in philanthropy and compassionate bounty. Oh! may we ever retain this endearing character, both in public and private life! May we still persevere to feed the hungry, to receive the stranger, to cloath the naked, to visit the prisoner and the sick, and to promote by our bounty those admirable endowments, which dispense the collected funds of public munificence with far more utility and greater effects, than can result from private and personal Charity. Yet there is scope for both; both are well-pleasing in the sight of God; and if accompanied with all the other Christian Virtues, and humbly exercised in sole reliance on The Saviour's merits, THEY SHALL IN NO WISE LOSE THEIR REWARD.

REPORT

## R E P O R T

OF THE

Number of poor Children, and other poor People, maintained in the several HOSPITALS, under the Care of the Right Hon. the LORD MAYOR, Commonalty, and Citizens of LONDON, in the Year MDCCLXXIX.

## CHRIST'S HOSPITAL.

CHILDREN put forth Apprentices, and discharged from CHRIST'S HOSPITAL, the Year last past, 161, twelve whereof being instructed in the MATHEMATICS and NAVIGATION, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, founded by his late Majesty King CHARLES II. - - - - - } 161

Children buried the Year last past - - - - - } 10

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House, and at nurse elsewhere 1040; and 160 newly admitted, amounting in all to - - - - - } 1200

The Names of all which, as also when and whence they were admitted, are registered in the said Hospital's Books.

The Governors have lately (added to their Repairs at *Hertford*, and Increase of the Allowance to their Nurses and Expence of maintaining their Children there, to the Amount of 400l. a Year) at a large Expence, built a School and six Houses for the Accommodation of the Girls belonging to the said Hospital, who, with their Mistresses, are removed there from Town, where an additional Ward is thereby opened for the Reception of seventy Boys in Town.

ST. B A R-



## ST. BARTHOLOMEW'S HOSPITAL.

THERE have been admitted, cured, and discharged from this Hospital, during the last Year, of poor, wounded, maimed, and diseased Persons, 3724 In-patients, and 6251 Out-patients, many of whom have been relieved with Money, Cloaths, and other Necessaries, to enable them to return to their several Habitations - - - } 9975

Buried this Year, after much Charge in their Illness - - - 152

Remaining under Cure, { In-patients - - - - - 404  
Out-patients - - - - - 315

So that there have been during the last Year, and now are, under the Care of this Hospital, of poor, sick, and lame Persons, destitute of all other Relief, in the whole - - - } 10846

This being the most ancient Hospital in the City and Suburbs of *London*, and having escaped the great Fire in the Year 1666, the Buildings by Length of Time became so very ruinous, that in the Year 1729 there was a Necessity that great Part thereof should be taken down; and a Subscription was then entered into by many of the worthy Governors, and other charitable Persons, for defraying the Expences of re-building the Hospital; which hath been progressively erected and finished, without any Diminution of the Number of Patients on Account of such Building.

## ST. THOMAS'S HOSPITAL.

THERE have been cured and discharged from St. THOMAS'S HOSPITAL in *Southwark*, the last Year, of wounded, maimed, sick, and diseased Persons, 3007 In-patients, and 4693 Out-patients, many of whom have been relieved with Money and Necessaries at their Departure, to accommodate and support them in their Journeys to their several Countries and Habitations - - - } 7700

Buried from thence last Year, after much Charge in their Sickness 232

Remaining under Cure, { In-patients - - - - - 466  
Out-patients - - - - - 226

So that there are and have been, during the last Year, of poor miserable objects under the Cure of the said Hospital, and destitute of other proper Care, in all - - - } 8624

The Number of Persons constantly relieved in this Hospital being so large, as from the above and other annual Accounts appears, the Expences also, in all the following Articles, being greatly increased; for Instance, in Food and Physic; for necessary Repairs, both on the Estate and in the Hospital itself; particularly

particularly for the late gradual Repair of all the Wards, and furnishing them with 484 Iron Bedsteads, and proper Apartments to the same: Therefore many of the worthy Governors of this Charity, induced thereto by the Benefit which must naturally accrue to the Patients from such an Alteration (as they will not now be so liable to be disturbed in their sick and restless moments, by the Annoyance of Insects common to most Habitations, but particularly to Hospitals) entered into a voluntary Subscription towards defraying Part of the Charge: But, notwithstanding these additional Bounties, the annual Expence of this Hospital far exceeds its certain annual Income.

## BRIDEWELL HOSPITAL.

|                                                                        |       |
|------------------------------------------------------------------------|-------|
| <b>R</b> ECEIVED last Year into the Hospital of BRIDEWELL, Vagrants    | } 681 |
| and other indigent and miserable People, many of whom have had         |       |
| Physic, and other Relief, at the Charge of the said Hospital, as their |       |
| Necessities required - - - - -                                         |       |
| Maintained in the said Hospital, and brought up in divers Arts and     | } 37  |
| Trades, at the Charge of the said Hospital - - - - -                   |       |

## BETHLEM HOSPITAL.

|                                                                     |       |
|---------------------------------------------------------------------|-------|
| <b>A</b> DMITTED into the Hospital of BETHLEM last Year, distracted | } 189 |
| Men and Women - - - - -                                             |       |
| Cured of their Lunacy, and discharged thence, several of them being | } 164 |
| relieved with Cloaths and Money at their Departure - - - - -        |       |
| Buried, after much Charge bestowed upon them during their Lu-       | } 30  |
| nacy and Sickness - - - - -                                         |       |
| Remaining in the said Hospital under Cure, and provided with Phy-   | } 252 |
| sic, Diet, and other Relief, at the Charge of the said Hospital - - |       |

There are generally more than 270 distracted Persons in this *Hospital*, exclusive of those who have been discharged, and are supplied with *Physic* at the *Expence* of the *Hospital*, and *Advice*, to prevent a Return of their Lunacy.

The *Governors* of this *Charity*, with a View to render it as open and extensive as they possibly can, have made several *Regulations* of late, in the interior *Government* of the *House*; whereby a more particular *Attention* is paid to the *Patients*, and they are better *secured* and *accommodated*.

The Indulgence of a general Admission of Visitors into the *Hospital*, from its first Institution, having been prejudicial and inconvenient to the Patients, the *Governors* have found it necessary to exclude all Persons (except the Friends and Relations of the Patients, and others, who are admitted under proper *Regulations*) whereby the *Patients* are kept more quiet, and the *Servants* less interrupted in their Attendance upon them.

The

The *Governors* have increased their Number of *Servants*, and enlarged their Salaries, who are not to receive any *Gratuity*, directly or indirectly, either from the *Patients* or their *Friends*, under any Pretence, on Pain of *Expulsion*.

Though by these and other *Regulations* the *Governors* have much enhanced the *Expences* of the *Hospital*, and have considerably diminished that Branch of the Revenue which arose from the *Admission* of *Visitors*, yet they flatter themselves their *Conduet* has been approved by the *Public*, and with the utmost *Gratitude* take this *Opportunity* of acknowledging the many great and charitable *Donations* they have constantly received. But as it is absolutely necessary that many indigent and incurable Objects should be discharged, in order to make room for such Patients who, through the Blessing of God and the Power of Medicine, may probably be restored to their Senses; the *Governors*, relying upon a Continuation of the same benevolent *Disposition*, intend to adopt other beneficial *Plans* and *Regulations*, particularly the fitting up and furnishing additional *Apartments* for a larger Number of *INCURABLES*, the only necessary *CHARITY* not amply provided for in this great and opulent *CITY*.

THE END.

A

S E R M O N

A T

St. PAUL's CATHEDRAL,

SEPTEMBER 2, MDCCLXX.

BEING THE

ANNUAL COMMEMORATION

OF THE

FIRE OF LONDON.



MEMORIAL

AT

THE GREAT BRITISH MUSEUM

RECEIVED 2 MARCH 1851

THE

ANNUAL COMMUNICATION

OF THE

LIBRARY OF LONDON

## S E R M O N II.

H A B A K K U K, III. 2.

IN WRATH REMEMBER MERCY.

**I**T hath ever been the wise and gracious method of divine Providence, as displayed in sacred and civil history, to regulate its natural by its moral administration, so as to make the former subservient to the latter. Mind and Matter, the two great provinces of the divine empire, are under two distinct species of controul and direction. Mind or spirit, from its native energy, and high prerogative of moral liberty, is more liable to deviate from the general law of Providence, annexing happiness to rectitude, than inert and passive matter. This has within itself no other quality than that of gravitation to other bodies, and of resistance to a foreign impulse. Yet such is the power and wisdom of provident goodness, that we may discern a constant reference of the natural to the moral world, and the supreme direction of the one employed to rectify the obliquities of the other.

A still more eminent illustration of God's moral Providence, may be drawn from the whole series of divine justice in dispensing present punishment on rational offenders. These punishments, having no other end than correction and amendment, are, often in their infliction, perhaps always in their effects, productive of natural and moral benefits, greater than could have otherwise existed. Thus is divine justice sweetly tempered with clemency, and God, as the prophet expresseth it, 'In his Wrath remembers Mercy.'

Every great occurrence in the history of mankind confirms this administration of Providence. When the glories of his creation were forfeited by man's apostacy, his punishment was productive of his redemption. And, not to digress from those great ideas, which the prophet *Habakkuk* hath clothed in the richest ornaments of sacred poesy: in the miracles of *Egypt*, the conquest of *Canaan*, the settlement of the *Jewish* nation, and their subsequent captivity; we find the justice of divine wrath intermixed with mercy to his people and to mankind: and the threatened captivity is consoled with promises of restoration.

The prophet addresses God with profound devotion; the divine Majesty is worthily represented, as at the giving the Law.

*God came from Teman,  
And the Holy One from Mount Paran:  
His glory covered the heavens,  
And the earth was full of His praise.*

Next

Next follows a sublime personification of the wrath of God upon the *Egyptians* and *Canaanites*; and in the punishment of his own people.

*Before him went the pestilence,  
And burning coals went forth at his feet.*

No words can be more expressive of that double calamity of the plague and fire, which God inflicted in the last age on this nation and its metropolis; which at that time seemed at once to sustain the dire confederacy of war, pestilence, and fire; yet in that great strait, to find that falling into the hand of God, 'very great are his mercies.'

When the raging pestilence of the preceding summer had destroyed more than seventy thousand, God stayed the hand of the destroying angel; and when he was pleased to desolate this city by fire, the public distress was alleviated by many mercies and beneficial effects, which ought never to be forgotten on this annual solemnity of humiliation and gratitude. The historical occasion of which being so well known to you, I shall only touch on a few circumstances of it, in the words and pertinent reflections of the Noble Historian, an eye-witness as well as recorder of that astonishing event.

' In the midst of the *Dutch* war, upon the first day of *September*, that memorable fire began about midnight, or nearer the morning of *Sunday*. In the ensuing night the wind changed, and scattered the flames over the city, which kindled another fire in the breasts of men, almost as dangerous as that  
' within



\* within their houses; a jealousy that the fire came not by  
 \* chance, but by conspiracy and combination. The fire and  
 \* the wind continued in the same excess, till the afternoon of  
 \* the fourth day; the nights more terrible than the days, and  
 \* the light the same. All *London* seemed but one fire, the  
 \* faces of all men appeared ghastly and in the highest confu-  
 \* sion; and indeed, whosoever was an eye-witness of that ter-  
 \* rible prospect, can never have so lively an image of the last  
 \* conflagration till he beholds it. Let the cause be what it  
 \* would, the effect was very terrible; for above two parts in  
 \* three of this great city, and those the most rich and wealthy  
 \* parts, were burned to ashes; the loss inestimable. The so  
 \* sudden repair of those formidable ruins, and the giving so  
 \* great beauty to all deformity, is little less wonderful than the  
 \* fire that consumed it.'

## R E F L E C T I O N S.

1. The first reflection that occurs on this memorable calamity is, that it was not owing to any conspiracy of our civil or ecclesiastical enemies; although the zeal and party-passions of those times have on very doubtful evidence perpetuated that idea: but that the sole cause of it was the displeasure of Almighty God, provoked to vengeance by the complicated crimes of the court and nation, contracted through a long series of civil war, usurpation, and a wicked administration of that government and constitution which God had so mercifully restored.

2. Yet the Almighty, in wrath remembering mercy, educed from this terrible punishment the happiest effects; the first of which

which was undoubtedly, in some measure, a check to the growing atheism and irreligion of those times, and at least a temporary suspension of the vice and corruption of all orders of men; and a revival of those sacred principles of religion and virtue, which the Restoration, by the strangest perversion of a signal mercy, had in the higher ranks of men well nigh effaced.

3. Other most beneficial and lasting effects of a civil nature, followed this chastisement: perhaps nothing but the conflagration of the city could have freed it from the remains of that terrible pestilence which had raged the year before, and which, in consequence of the rebuilding and airiness of the new city, hath never since infested it, though before it was never quite exempt from it.

4. A most astonishing circumstance of that dreadful conflagration was, that notwithstanding the great destruction that was made, and the great confusion in the streets, 'I could never hear (says Bishop BURNET) of any one person that was either burnt or trodden to death.'

5. The restoring the capital to so eminent a degree of splendour and convenience, could never have been effected, had not the victorious element left full scope to a much nobler plan than that of the ancient city. And with regard to the immediate sufferings of the time itself, it hath ever been experienced, that any even the greatest public losses are soon repaired, while nations retain the active vigour of public virtue and energy of religious principle.

6. And

6. An illustrious instance of that wisely tempered conduct of divine Providence, which in wrath remembers mercy, ever educating good from evil, strikes our senses and excites our admiration in the grandeur of this opulent city; a grandeur, which hath been the gradual work of a whole century, but whose completion hath been reserved as the glory of the present reign. *Augustus* boasted of the imperial city, that he had found it of brick but left it of marble. His Majesty may assume a nobler distinction of his reign, that of seeing the whole face of his kingdom, and especially this metropolis, more improved and embellished in ten years past, than in any or every former period; and in these improvements Use hath ever presided over and directed ornament. While despotic princes behold in their dominions the extremes of luxury and misery, and nothing meets the eye but palaces or ruins; in this happy constitution, the first honours are ever paid to public utility, and magnificence is the natural result of convenience. Hence our fields are enriched with the most skilful and elaborate cultivation; our towns are peopled with industrious artizans and manufacturèrs; our ports and rivers crouded with our own and foreign ships. But especially this metropolis may justly be regarded as the glory of our own, and the admiration of other nations. Here the combination of art with nature, use with magnificence, shines in full perfection. Whether we turn our eyes on our stately temples, becoming the pure sublimity of our Holy Religion, undebased by the childish ornaments of Romish superstition; or whether we contemplate the different kinds of public buildings, the august bridges, the copious aqueducts, the open and regular streets, roads and avenues, the hospitals in every style of grandeur and neatness, the very prisons rendered

rendered comfortable to their wretched inhabitants; we cannot better express our admiration, than in the warm and patriot exclamations of Holy Scripture. 'Great is the Lord, and greatly  
'to be praised in the city of our God. Beautiful for situation,  
'the joy of the whole earth. God is well known in her palaces  
'for a sure refuge. Walk about *Zion*, and go round about her,  
'tell the towers thereof. Mark well her bulwarks, consider  
'her palaces, that ye may tell it to the generation following,  
'that God is our God for ever and ever, he will be our guide  
'unto death.'

In some public and striking objects of magnificence, it may be granted that other cities, *Rome*, *Paris*, or *Constantinople*, may rival our happy *London*. But in point of general splendour and private convenience; of true beauty, health and neatness; of opulence and industry; our national partiality ought not to be deemed unjust, if we should prefer our own capital to the most celebrated cities of *Europe* or *Asia*, any of which it undoubtedly equals in extent and, perhaps, in populousness; while it exceeds them all in health, convenience, plenty.

After so full a panegyric, yet not exceeding the bounds of a just admiration, I hope to obtain the candid attention of this honourable audience, if I shall employ the remainder of this discourse in some reflections on the tendency and preservation of our present grandeur, and on the moral police of this great city: the profligacy and prostitution in our open streets, the frequency of our executions, the luxury and excess of pleasures.

E.

and:



and dissipations, and the prevailing defect of religious principle. I shall, with great brevity, as speaking to the wise and experienced, suggest the remedies of these evils, which tend to 'the reproach, if not ruin, of any people.'

Whether there may not be some hidden mischief concealed under the fair and flourishing appearance of this great metropolis and kingdom; whether our high magnificence may not be, rather the bloated fulness of disease, and the flush of a fever tending to decline, than the strength and colour of a healthful state; are speculations I leave to those who are more inclined to despair of the common-wealth. But our present situation, though it neither calls for despondency nor despair, surely should awaken all our vigilance and precaution. The most practicable methods of preserving this City as perfect in interior strength, as in external beauty, seem to be such as follow, all which require the sanction of the Legislature.

I. Restraining the excessive growth and enlargement of the city\*. Though it may be a difficult problem, to ascertain the proper limits of this great metropolis; enlargement and extension are certainly unnecessary and hurtful: unnecessary, as appears from the vast number of untenanted new buildings, which in a few years past have so multiplied upon us; pernicious, as the executive administration of a wise and vigilant police,

\* The prodigious extent of imperial *Rome* was one great cause of its profligate manners. Εἰ μὲν ἰς ταῦτα τις ὄρων, το μέγεθος ἐξίταξεν βουλευσιναι τῆς Ῥώμης, πλεῖν αὐτῇ τι ἀναγκασθῆναι, καὶ οὐκ ἔχει βέλαιον σημεῖον οὐδὲν ὃ διαγινώσκεται, μέχρι πού προβαίνουσιν ἡ πόλις ἰσθί, καὶ ποθεν ἀρχεται μὴκετι εἶναι πόλις· οὕτω συνφανταὶ τῷ αἴτι ἡ χώρα, καὶ ἰς αὐτῇσι ἐκμηκυνόμεναι πόλεις ὑπολήψιν τοῖς θιωμένοις παρῆχεται.

police, will always become difficult in proportion to the number and dispersion of the inhabitants. The growth of vice in populous towns is perhaps nearly in proportion to the growth of numbers; which, while it confederates men in mischief, encourages their crimes by secrecy and impunity.

2. A dreadful evil of this metropolis is the infamous commerce of prostitution. Vices of this kind are, it is to be feared, inseparable from great cities, and nothing but the religious principle coming in aid of the magistrate, can extirpate them. Yet, let it be asked with all deference, Is not our police remiss on this article even to encouragement? Is it possible that youth should be virtuous, that female innocence should be safe, that marriage should be honoured and inviolate, when the seductions and blandishments of vice appear unchecked in our open streets, in the very face of the public and of the magistrate?

3. Another evil I would wish to see restrained among us is luxury, by which I mean all such expensive pleasures as are inconsistent with the private circumstances, health, virtue, and religion of the people. I can only hint at a topic, which requires the most accurate discussion; but I shall just observe, that in this town an increase of times and places of public diversions is manifestly unnecessary and pernicious. Some late innovations are reported to have transcended all examples, both of expensive luxury and destructive libertinism.

4. The number and frequency of public executions, which strike ourselves and foreigners with horror, should be lessened,

ed, by a substitution of lighter and more lasting punishments, on crimes that do not properly merit death, the end of human hopes, which in these unhappy cases, is so likely to be succeeded by a second death, too horrible not to interest our dearest charity for the thousands of unhappy criminals who crowd our goals and executions. This great evil is indeed alleviated by the candour of our tribunals, and by royal clemency; yet still it remains a deep and of late an increasing stain on our national fame and humanity\*.

In this instance we should do well to imitate the policy of *David*, who, instead of devoting the *Ammonites* to utter destruction, 'put them under saws and under harrows of iron' and under axes of iron, and made them pass through the 'brick-kilns,' instead of death or tortures, condemning them to the most pernicious and toilsome labours. Were we not so jealous of our liberty, punishments might be proportioned to crimes with such equity, as to leave room for mercy and repentance; a conduct, in which human governments should imitate the divine.

5. But the grand restorative and security of the state lies beyond the power of human policy, in the influence of Christian Truth on all ranks of people. To promote this, I could wish more than I dare to hope, that care should be taken by those in place and power, that the laws in being for the observation of the Christian Sabbath be so far enforced, that no places

\* An admirable reform has been since made in our Criminal Law, which will probably be brought to a greater perfection by the wisdom of the Legislature, than was ever before attained to in any state of Society.



of public diversion and entertainment be resorted to in times of divine service. Thus, the common people, by turns a prey to lewdness and fanaticism, might be brought back to a sober sense of Christian duty, and to frequent their parish-churches or others in the country, not hindering that relaxation which is due to the sedentary and laborious, but preventing their *manners* and *principles* from being quite subverted by a dissolute intemperance on the very seasons intended for the preservation of both. This is intimated as one practicable step towards reviving the spirit and influence of our divine Religion, the neglect and contempt of which is the undoubted source of all public evils, as its observance is the means of the highest political, as well as private felicity.

Upheld by the united efforts of a wise and vigilant police, and of the RELIGIOUS PRINCIPLE on the hearts of men; whatever symptoms of decay may be apparent in the state, thus safely and timely remedied, may still permit us to hope and pray, that this magnificent city may continue as long as the world itself, the capital of a great and free nation, the glory of *Britain* and the wonder of mankind. ‘O pray for the peace of *Jerusalem*; ‘they shall prosper that love thee. Peace be within thy walls, ‘and plenteousness within thy palaces. For my brethren and ‘companions sake, I will wish thee prosperity. Yea, because ‘of the house of the Lord our God, I will seek to do thee good.’

The conclusion is, that in all states and conditions of human life, prosperous or adverse, private or public, we place our whole confidence in God through Christ; and by patient continuance in well-doing, seek for glory, honour, and immortality.



talities. Then we may exult in the divine mercy; and, even under the chastisements due to our sins, the penitent and the good may, in a higher and a christian emphasis, exclaim with the prophet:

*Although the fig-tree shall not blossom,  
Neither shall fruit be in the vines:  
The labour of the olive shall fail,  
And the fields shall yield no meat:  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet will I rejoice in the Lord,  
I will joy in the God of my salvation.*

**T H E   E N D .**

